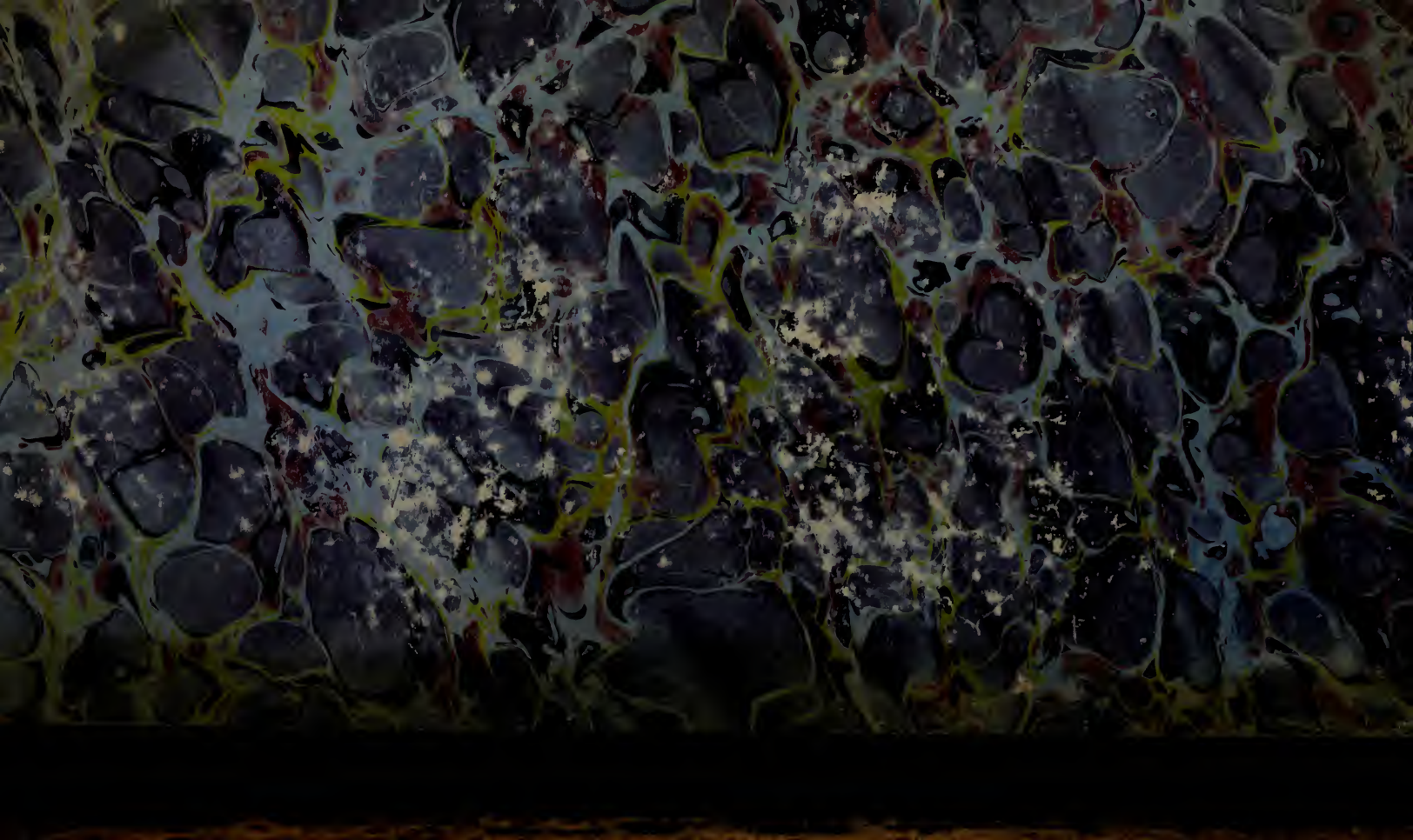

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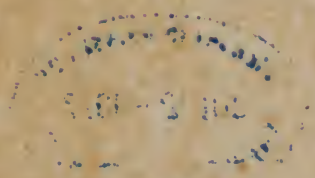

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THE

MASSACHUSETTS

Baptist Missionary Magazine.

VOL. III. DECEMBER, 1812. No. 8.

INTERESTING INTELLIGENCE FROM INDIA.

Extract of a Letter from the Rev. Dr. Carey, to the Rev. Dr. Rogers of Philadelphia. Dated Calcutta, Dec. 11, 1811.

My dear Brother,

THE departure of the Daphne from this port will soon take place. I, therefore, begin my letters to America with writing to you, though my letters must, I am conscious, be very uninteresting, as they must principally consist of the same facts repeated to every one of my correspondents.

To the glory of divine grace, the work of the Lord continues to go forward in this country. At Calcutta, the Lord has given a copious blessing this year. We have already baptized sixty-one, and expect to baptize six more by the end of the month, many of whom were a few months ago in the grossest state of ignorance and vice; but have been convinced of their guilt and danger, and have, I trust, been led savingly to the Lord Jesus for salvation and sanctification. I trust some of them may hereafter be profitable for the ministry of the gospel. Indeed, in addition to the other benefits conferred in this place by our gracious God, we ought not to reckon the raising up of spiritual gifts among the least. Three or four persons have this year been encouraged by the church to labour in the work of the ministry; and as they speak the language of the country as their vernacular tongue, they are immediately fitted for the work of publishing the gospel among the heathens. I trust the Lord will eventually raise up a sufficient number of ministers in this country to publish

the gospel in every part of it, though at present there is no proportion between the work to be done and the labourers engaged therein.

We meet with discouragements from various quarters. A mission among heathens demands much courage and perseverance, much patience and self-denial, a great degree of devotedness to the Redeemer's interest, and a proportionate disregard to every thing which is merely personal. These however are graces which are frequently found in too small a degree for the work of publishing the gospel to people of degrading vices, and disgusting manners; especially when the work requires the sacrifice of those comforts of civilized society to which Europeans have been always accustomed It is necessary, also, that a missionary's wife should possess the same spirit, and be a help-meet for her husband in the midst of his labours and privations; for should she barely *endure* the hardships, or even her own share of those hardships which her husband must undergo, yet the idea that her submission is more a matter of necessity than of choice, will lie as a heavy burden on his mind, and greatly clog him in his labours; whereas he needs some one to cheer his spirits, and animate his heart in his undertaking, and to condole with him under all his discouragements. We who are called to direct in some measure the great machine of missionary exertions in the east, have much to discourage us in ourselves, and in some who are engaged in the work; as well as in the want of copious influences from on high. It will not, however, be proper to relinquish our undertaking, or even to shrink from any part of it, but to persevere even to the end, and trust in divine power for success.

I trust the Lord is on his way. All our churches, except two, have had considerable increase this year, and the mission is now spread through an extent of about 2000 miles, from Rangoon to Agra, and will, I trust, be still further extended soon. Our European brethren are stationed at distances considerably removed from each other; but the intermediate spaces are gradually filling with labourers raised up in this country. Two new labourers in this harvest have been lately sent forth, and two others are now on trial; besides others in some of the other churches, who will, I trust, eventually devote themselves to the work of the Redeemer among the heathen.

Other circumstances contribute much to the spread of the divine leaven through the mass. An Auxiliary Society in Calcutta, which is employed in actively spreading the word of God, a large charity school in which three hundred children are already instructed in reading and writing, who would otherwise have been immersed in all the filthiness of sin, the progress in translating and publishing the word of the gospel, the growing demand for Bibles in the languages of the East, the hitherto unprecedented attention which is exerted in recommending the

gospel by heads of families, the many unexpected openings for preaching the word; all these united, greatly encourage my hope, and lead me to conclude that the day is not far distant when all the nations of the East shall be illuminated with the light of truth, and acknowledge the God of heaven as their Lord.

It is late, and I must conclude with saying that

I am, very affectionately yours,

W. CAREY.

FROM THE SAME, TO THE REV. DR. STAUGHTON.

My dear brother Staughton, *Dec.* 18, 1811.

BY the return of the Daphne I drop you a few lines just to tell you that I am going on in the constant, uniform course in which I have gone on for some years back. Through divine mercy I am surrounded with so many blessings, and have so few reverses, that few persons have less to lament, or more to be thankful for than myself: I mean, as far as external things are to be taken into the account; for inwardly I am every thing but what I ought to be. I enjoy good health, and have as much as I can wish for of worldly good. I have affectionate friends in abundance; affectionate children, an affectionate partner in life, who truly fears God, and an affectionate people to whom I dispense the word of life. Two of my sons are engaged in the ministry to the heathen, and the youngest is now proposed to the church, and will, I expect, be baptized in about ten days. Only one of my children is now in an unconverted state. His conversion is, I confess, a matter of strong desire with me, and his present state, though not profligate, an occasion of much anxiety to my soul.

The church at Calcutta is increasing in a very encouraging manner, and its prospects of increase are now as great as they ever were. Thus the Lord causes light to spring up in the midst of this dark country, and displays his arm in the sight of the heathen. There are now two churches in Hindoosthan, five in Bengal, one in Orissa, and the remnant of one in the Burman empire, for brother Chater has withdrawn from that mission on account of a civil war in the country, and the inability of sister Chater's constitution to sustain the privations necessarily connected with that station—Only my son Felix, therefore, is there now, nor will it be easy for us to find one who will suit him as a companion. My great concern is not about his safety or his accommodations, but about his faithfulness and usefulness. Brother Robinson will go to Java as soon as a passage can be obtained. That Island is now in the hands of the English, and contains a great number of professing christians, Dutch, half-cast Malays,

and Javanese ; I fear, however, but few who are christians in truth. It is yet uncertain where brother Chater will go.

We are now employed in translating and publishing a great number of versions of the Scriptures. We have now in the press, the historical books of the Old Testament, in Sungskrit and Orissa. The Pentateuch in Hindoosthanee and Mahratta, and a second edition of the same in Bengalee. The New Testament in Chinese and Telinga, and in the language of the Sikhs. Also the Persian gospels, by Mr. Sebastiana ; and the Arabico-Hindoosthanee, by Rev. Mr. Martyn. We are just on the eve of commencing the printing in the Kurnata and Kashmeera languages ; having nearly finished our founts of types for that purpose. The Assam, and Kasha or Nepale languages, will also be soon begun, unless something unforeseen prevent, as will the Burman version. We are also preparing founts of types for the Tamul and Cingalese languages, in which large editions are to be printed immediately by us, at the expense of the Bible Society, which will be followed by the Malayalam. We have also now a dawn of hope that we may soon recommence the Guzerattee version. The Bengalee is the only version which is entirely printed off. The Orissa stands next in forwardness, of which now remains to be printed the Pentateuch, Samuel 1. 2. Kings 1. 2. Chron. 1. 2. Ezra, Nehemiah, Esther. The Sungskrit stands next, of which the New Testament, the Pentateuch, Joshua, Judges and Ruth, are printed.

One great obstacle to the expeditious printing of the different versions is, that almost every language is printed in a different character, of most of which, types were never before cast, and the number of letters (including compounds) is from one to eleven hundred, all distinct ; and in the Chinese, the number is still greater ; nor is it yet possible to say how many will be required for that anomalous thing, called a Chinese alphabet. We have a letter foundery on our own premises, in constant and full employ ; yet the work grows on our hands I, however, live in hope that the Lord will enable us to finish all the works we have begun, and even to add more to them.

The number of spiritual gifts raised up among us, is another very encouraging circumstance as it relates to the cause of God in this country. Seven or eight are now employed in publishing the gospel, who were formerly idolators, and six or seven others, who were born in this country, and called christians before their conversion. These are among the most useful labourers we have, and contribute more, as instruments, than any other, to the spread of the cause of our Redeemer.

I suppose that by this time I must have tired you with the dull repetition of the same story ; but you must forgive me : I can write upon no other subject which would meet your wishes. I beg you to receive my hearty thanks for all your communications of religious intelligence, and for all your favours in the line of

natural history. Continue, my dear brother. these your communications; and though this country is uncommonly barren as it respects such things, yet only mention what you wish for, and I will obtain it if I can. I have repeatedly tried, but in vain. to obtain a tyger's skin for Mr Maylin The lion has lately been discovered in considerable plenty in the north west quarter of Hindoosthan. It was till now, supposed not to exist in this country, but the matter is now past all doubt, I myself having seen the skin of a large lioness sent from that part of the country.

Accept my love. My wife joins me in love to you and Mrs. S. whom she thanks for the German Almanack. I hope our brethren, Johns and Lawson, will have left you before this reaches you; if not, give my love to them in the most affectionate manner. I requested brother Lawson, if he had not left America, to get an exact idea of the mechanism of a paper mill, and of the manufactory of paper.

Very affectionately yours,

W. CAREY.

Letter from Rev. W. Rogers to the Rev. John Stanford.

Philadelphia, Oct. 5, 1812.

My dear Sir,

HAVING been requested. when in New-York, to give a brief account of the late wonderful work of God, at Bristol. Rhode-Island, I embrace my first leisure moments, with a view of gratifying you, and our other pious friends, in your great metropolis. While I was on a visit to my beloved connections in Newport, Rhode-Island, on the 24th of August last, the surprising information reached that town, that on a few days preceding, there was a most astonishing display of Jehovah's power, among the inhabitants of Bristol, distant from Newport about 15 miles. Bristol is a gay and prosperous town, and it gives me pain to add, agreeably to report, was rather an unusually wicked one, being a noted place for dealing in "the souls of men," or in carrying on the African slave-trade, in defiance of the laws of God and the nation. In it are four religious denominations of christians, the Episcopalian, the Congregationalist, the Baptist, and the Methodist. On all these congregations, at one, and nearly the same time, as it was mentioned to me and others, the Spirit of the Lord was poured out in such wise, as to baffle all description, either verbally, or by writing. The whole town was apparently affected, and business in general suspended for several days. The entire subject of conversation in the family, on visits, in the streets, and at the corners of the same, was about *another* and a *better* world! The young, the middle aged, and the aged, were

all equally concerned and feelingly anxious about the salvation of their souls. Children of eight years up to persons of seventy ; of both sexes, the gay and fashionable of each, as well as of the other classes, were equally wrought upon. All political conversation for a time ceased, and instead of the continual inquiry, *What is the news ?* the more important one was asked by hundreds, *What shall we do to be saved ?*

Prayer meetings, conference meetings, and public preaching meetings, were kept up and attended from house to house, and from church to church, throughout every day in the week, commencing at an early hour in the morning, and holding, with short intermissions, till late at night. Rooms which had been devoted to parties of worldly pleasure, and carnal amusements, were converted into religious or devotional apartments, and thronged with spiritual worshippers. The different societies of christians already mentioned, instantaneously harmonized, and cordially, as one family, approached the throne of grace in company. The ministers of Jesus, in that and all the neighbouring towns, who now visited them in quick succession, found full and constant employment, insomuch that during the first week of this remarkable revival, time could scarcely be arrested for partaking of necessary food, or refreshment by sleep! On Lord's day, September 6th, after preaching twice in the town of Warren, and administering the Lord's Supper, a christian friend conveyed me to Bristol, to preach in the evening, in the Baptist tabernacle ; the place was small, but crowded ; and although there had been preaching there throughout the whole day, and in all the other christian societies, yet at the close of our religious exercises the people were unwilling to retire. A brother minister, several private professors, and myself, were all separately addressed by numbers of the hearers ; some inquiring after the great salvation, and others, with joy on their countenances, expressing deliverance by grace ! The next morning, at six o'clock, we held a prayer meeting in the tabernacle ; those who were engaged, appeared to pray *indeed !* That day was fully employed, in visiting, and being visited, with a view, by God's blessing, of affording directions to those who were convinced of sin, and in encouraging such who had found the Lord's Christ, to perseverance. In the course of the day, I was affectionately solicited both by the Episcopalians and Congregationalists, to preach in their respective houses. Having been previously engaged for the Episcopal church, we had in the evening a full, an attentive, and truly solemn assembly. There were various meetings besides on the same evening. We may indeed say, " What hath God wrought?" " Not unto us, O Lord, not unto us, but unto thy name, give glory, for thy mercy, and for thy truth's sake." Many additional particulars might be given, if the limits of a letter permitted, but I must, though reluctantly, desist.

At Providence, Rhode-Island, Newtown, Barnstable, Harwich, and other places in Massachusetts, and in the District of Maine, the Lord our God was riding forth in the Gospel Chariot, conquering, and to conquer! At Harwich, two or three vessels were ready to sail on a fishing voyage; it was proposed, previous to their leaving the port, that all the concerned should kneel down on the beach and go to *prayer!* The request being complied with, such was the power of the Holy One of Israel upon them, that when they arose they agreed unanimously for that time, to postpone their voyage, and to return to their families; the result was, that forty of their number, by the last accounts, had experienced the regenerating influences of the Holy Ghost, and had publicly made profession of their faith in the Lord Jesus Christ. O my brother, let us wrestle with Heaven for the peace and growing interest of our beloved Jerusalem; they shall prosper who delight in her.

Affectionately yours in a precious Redeemer,

W. ROGERS.

Extract of a Letter from the Rev. David Irish, to the President of the M. M. Society.

Beloved Brother,

ONCE more I take my pen in hand, to give you a summary account of the tour which I have lately taken in the destitute parts of the wilderness. Tuesday, 16th of October, 1810, after committing my case to God, and commending my family and the dear flock of my charge, to the kind care and guardianship of the great Shepherd of Israel, I set out and made my way through Ontario and Genesee counties, preaching as I went. After I had crossed the Genesee river, I went to the town of Caladonia, (elder Anson Shay at this time being in company with me,) and in the evening we both preached to a crowded assembly of Baptists, Methodists, Universalists, Deists, and Nothingarians. The season was solemn: Some rejoiced, others complained, and seemed to think their "craft was in danger."

We went from this to Northampton on Lake Ontario, and preached with the people there. In this place we found a small Baptist Church, but quite low in religion. May the good Lord bless them with much of his refreshing presence. We then returned to Caladonia, and Elder Shay and I parted, and preached in different parts of the town; some mocked, and others rejoiced.

Monday we left this place, and went to Allen's Creek, on the Holland purchase; here the Lord has wrought wonders the summer past. A small Baptist church has lately been constituted in this place. We went from this, to Little Tauntawanta,

and preached in the evening. In this place God is showing what his Almighty grace can do, in subduing some of the most stout-hearted opposers to the sceptre of king Immanuel. Here my heart was pained to see poor young converts so much misled by their instructers, who were preaching the doctrine of *do as well, as you can :* Yea, the universal cry with them seems to be, *free-will, free-will !* And " do as well as you can," is their substitute in the room of perfect obedience to the divine law. When I came to preach the doctrine of the cross, the blood and righteousness of the Lord Jesus as the only way of acceptance with an infinitely holy God, the Arminian Magazine took fire, and there was a wonderful outcry for some time among this class of persons ; " the man is mad, why hear ye him." He preaches the doctrine of election and divine sovereignty. But I humbly trust, God was pleased to bless the truth to some of those precious souls. I baptized some, and left these, with others, studying the Bible.

I went from this to the town of Warsaw. Here the Lord is likewise displaying the riches of his grace. I preached to the people in the evening, and at the close of the sermon, a young woman arose and told us what the Lord had done for her soul ; and requested the privilege to follow the footsteps of the divine Redeemer into his watery tomb ! The next day I preached again, after which we repaired to the water, and administered the ordinance of baptism according to apostolic direction. This was a most singular and solemn season ; there had never been but one missionary in this place, and that a number of years ago, and this ordinance had never been administered here before.

When at the water side, I addressed the people upon the glory of gospel baptism, and it seemed as if the divine presence filled the place ! I could not discover one face in the assembly but what was wet with tears ! One man informed me after meeting, that he never saw that ordinance administered before ; and he believed that the vilest sinner in that assembly knew that there was a present God in it, and likewise that infant sprinkling would never more bear any weight with him.

The next day I rode to Nunday on the Alleghany road, and found a number collected in hopes of my arrival ; for they had heard that I was in those parts. They received me with apparent joy and satisfaction. Here I attended a most agreeable conference, when three came forward and gave a relation of God's dealings with them, and requested to be baptized. Lord's day I preached to a crowded and solemn assembly, and I trust that the good Spirit of our God was evidently moving on the hearts of many in the congregation After sermon, we repaired to a beautiful stream ; and here again we went down into the water, and I buried them in the name of the triune God. This was a time long to be remembered. There had never been any Baptist minister in this place, and many of the congregation had never

seen the ordinance administered before. I preached with them again in the evening, and after sermon, we held a conference; there were present a number of baptized brethren and sisters, from different parts, who had united together in solemn covenant to maintain the public worship of God, and likewise to maintain the visible order of Christ's house as far as their circumstance would admit. Here is a pleasing prospect of the enlargement of the Redeemer's kingdom. One of their brethren improves among them, and appears to be quite a promising man.

Monday morning I left them, and made my way to my appointment in the evening at Warsaw. I arrived a little after sunset, and found a number already collected together. Here brother Bennett, a worthy young minister of Jesus, who had been on a tour to the west, and north west, on the Holland purchase, met me. He informed me, that in the town of Clarence, the Lord was manifesting his gracious designs; that there had a number been baptized of late. They have also a young licensed preacher, by the name of Salmon Bell, who is a promising man. I did not visit this place, as there had been some missionaries there, and there were so many places where there had been none. In the evening I preached to the people, and at the close of the sermon there came forward three, and offered themselves for baptism. The next day Elder Bennett preached, and I baptized two; one was hindered. I then left them, and went nine miles to an appointment, which I had in the evening, and preached. I then made my way westward towards lake Erie, and preached from place to place, until I came to Turner's settlement on the middle branch of the Buffaloe Creek. In this place there is a number of regular members, well recommended from Baptist churches in different parts, who have united together, and kept up the public worship of God ever since I was there, a year ago last summer. They likewise held their conferences together. After I had preached in the different parts of this place, I left an appointment to meet with them the next Saturday in conference, and then made my way to the 18 mile Creek on Lake Erie, where I preached. A number of regular baptized brethren have moved into this place, who are about forming into a church. They manifested a strong desire for me to stay longer and assist them: But my appointments would not admit of it.—I then returned to my appointment on the middle branch of the Buffaloe, where I met with the brethren in conference: and after I had inquired into their situation, their doctrinal and practical sentiments, and found them (in my judgment) agreeable to the gospel, I gave them fellowship as a Church of Christ.—Lord's-day I preached to a crowded and solemn assembly; after sermon we repaired to the water, where I delivered an address in vindication of Bible Baptism: and after looking to God for his blessing, we

both went down into the water, and I baptized the candidate in imitation of the example of the blessed Jesus: then we both came up out of the water. After returning to the house, I broke bread to this new church for the first time. This was a season that I trust will never be forgotten.—After meeting, we took affectionate leave of each other.

Monday I set my face homeward, preaching from place to place, until I came unto Warsaw. On Saturday, 24th of November, at evening, I preached to the people. After sermon, eight persons came forward, and gave us satisfaction that the blessed Jesus had graciously called them.

Lord's-day I preached and baptized 6 Some wept, some rejoiced, and others mocked. Before I left this place I gave fellowship to another small Baptist church of eighteen members. After this I left them and returned home.

But, my brother, you can scarcely imagine the feelings of my poor heart, in visiting those destitute parts. When we met they would drop tears of joy; and when we came to part, many of them appeared so affected, that they would take me by the hand, unable to utter one word. Others would beg of me to come or send some other gospel minister to visit them. Some would come 10, some 12, and some 14 miles, to hear the word preached; and many of them came on foot. In one instance, a man and his wife, both rising of fifty years of age, and another man rising of sixty, with a number of middle aged and young people, came seven miles on foot across a difficult mountain to attend meeting, and the next day returned home.—How many I found in these destitute parts, that would make this lamentation, "Once I lived in a land where I was blessed with a preached Gospel, and many times small excuses would hinder me from attending on divine worship; but if it might please God once more to bless me with those gospel privileges, small excuses and trifling matters should not keep me from divine worship."

May God grant that this may serve to rouse the attention of (at least) some of those many careless professors, who live where the gospel is preached statedly, and yet, from very small and trifling excuses, neglect the blessing.

I am,

Dear Sir,

affectionately yours,

DAVID IRISH.

Aurelius, Jan. 1, 1811.

ENGLISH MISSIONARY SOCIETY.

The unusual emotions of joy excited in the minds of good men of all denominations, by the formation of the English Missionary Society in 1795, are still in the recollection of many. Although their success has not equalled our hopes and expectations, yet we presume it may be interesting to our readers, to learn the progress and present state of the Society. In order to this, we present them with the following extracts from the Address of the Managers, published in April, 1812.

Editor.

ADDRESS TO THE FRIENDS OF THE MISSIONARY SOCIETY.

THE salvation of immortal souls is an object of such immense importance, that a true christian cannot be indifferent to it. When it is considered that more than five hundred millions of mankind remain to this moment in darkness and the shadow of death, it becomes the imperious duty of every disciple of Christ to enter into such inquiries as these—What can I do to lessen this dreadful evil? What can I do to disperse these clouds of ignorance which cover so large a part of the earth? Inquiries like these have always led the serious christian to prayer, and the language of his heart has always been—"Thy kingdom come!" A few, also, in successive ages of the world, have added some vigorous efforts to their pious petitions, and have attempted to diffuse the light of life among the perishing heathen; but in the present age, and in this happy country particularly, associations of Christians have been formed, and their united efforts of counsel and of wealth have been employed, more effectually to promote a work so arduous and difficult.

Among these, the Missionary Society, instituted in the year 1795, stands distinguished. This Society has been enabled, in the course of sixteen years, to send forth a considerable number of faithful Missionaries, and to establish many missionary stations in various parts of the world; and though they have not in every instance succeeded according to their wishes, they have, on the whole, abundant cause to be thankful; and what God has wrought by them affords sufficient encouragement to proceed with renewed vigour. With a sincere desire to do so, the Directors beg leave to present this Address. They do not suppose that you are indifferent to the great object they have in view; but they wish to "stir up your pure minds by way of remembrance." Since the commencement of this Society, more than a few of its first promoters have been removed to another world, and can no longer afford their aid to its efforts. To their children and other surviving friends, the same object is now affectionately recommended; and perhaps greater honour cannot be paid to their

memory, than by pursuing the same line of benevolence which they approved.

That unusual impulse which was given to the christian world at large by the institution of this Society, has been productive of most extensive advantages, by the projection of many other noble schemes of benevolence, which have justly claimed, and successfully obtained, the liberal support of the public ; but it is possible that the tide of christian bounty, by being divided into so many channels, may in some parts of its course have been weakened. It is far from the wish of the Directors to divert any part of this sacred stream from its appointed course, but they humbly and earnestly solicit that share of the general bounty which the magnitude and importance, not to say the priority, of this Institution may fairly claim.

When the Missionary Society was first established, the particular objects of its attention were necessarily few. In a course of years those objects have been multiplied. At a great expense more than a hundred Missionaries have been equipped and conveyed to their respective stations, and supported generally by annual stipends. The aggregate amount of the Society's expenditure is now very considerable—above eight thousand pounds per year. To produce such a sum, (and much more will be necessary, if their plans be extended as it is desirable they should,) requires the united and constant exertions of all the friends of the Society, throughout every part of the United Kingdom. When the Society had but one object, or two, the collections and donations of their friends were most liberally and readily afforded ; how much more necessary are they now, when their stations in Asia, Africa, and America, are so numerous.

The support of a number of Missionaries by whom thousands of the poor Heathen are constantly favoured with the preaching of the Gospel, is a cause which may reasonably hope for ampler contributions than inferior objects, however laudable.

The encouragement which the Society has received, appears to the Directors very considerable, both in the provision of Missionaries eminently qualified for their work, and in the success which has been given to their ministry. Some of the Missionaries, who are now labouring under their patronage, would probably not suffer from a comparison with the best of that character in the primitive ages of Christianity ; others, equally excellent, have been removed from the scenes of their useful services. The death of the learned, pious, indefatigable, and successful Missionary. Dr. Van der Kemp, is an event which not the Society only, but the whole christian world must deplore. The loss of Messrs. Cran and Des Granges also is sincerely lamented. They had acquired the language of the country, established an excellent character among the natives, and begun to preach to them in their own tongue the wonderful works of God ; the latter of these had so well attained the Telinga lan-

guage, that, with the help of a converted Bramin, he had translated the Gospels of Matthew, Mark, and Luke. But it hath pleased God to call them from their work to their reward ; they rest from their labours, and their works will follow them.

In several parts of the Western world, the Missionaries have been eminently successful. Many a poor negro slave has been taught to know the joyful sound of the Gospel, and while toiling in a torrid clime to promote the comforts of European christians, enjoys true spiritual liberty, and walks in the light of God's countenance. In several parts of South Africa, also, the Missionaries are labouring with exemplary diligence among the Hottentots : the Gospel is preached in its native purity and simplicity ; many sinners are converted to God, and christian societies are formed ; while the blessings of civilization keep pace with those of religion, and the poor degraded heathens become at once christians and men.

A list of the stations in different parts of the world now occupied by the Missionaries, will present at one glance a view of its extensive concerns, and, the Directors hope, will renew in the minds of their friends a generous concern to promote so good and great a cause.

JOSEPH HARDCASTLE, *Treasurer.*
GEORGE BURDER, *Secretary.*

London, April 7, 1812.

SOUTH AFRICA.

Bethelsdorp, ...	James Read,
	I. G. Ulbricht,
	Michael Wimmer,
	Charles Pacalt,
	Erasmus Smith,
	Andrew Verhoogh.
Orange River, ...	William Anderson,
	Lambert Jantz,
	Cornelius Kramer.
Namáquas, ...	Christian Albrecht,
	Bastian Tromp,
	John Seidenfaden.

The following Missionaries have lately been sent to strengthen the African Missions, and form new ones.

Christopher Sass,	J G Messer,
Henry Helm,	John Bartlett,
J. H. Schmelen,	W. Corner, an African.
J. L. H. Ebner,	

There are now more than twenty Missionaries (excluding their wives) employed in South Africa.

INDIA.

Vizagapatam, ... John Gordon,
William Lee,
Edward Pritchett,
Assisted by Anandarayer, a converted Bramin.

Madras, ... W. C. Loveless.
Bellary, ... John Hands.
Oodagherry, ... W. T. Ringeltaube.
On their way to the East, ... Mr. Thompson,
Mr. Spratt,
Mr. May,
And four young men from Andover College, in America.

Ceylon, ... I. D. Palm,
I. P. Ehrhardt,
William Read,
China—*Canton*, ... Robert Morrison.
Mr. Milne is about to join him, to assist in the translation of the Scriptures into the Chinese language.

Malta—with a view to the dispersion of the Scriptures, &c. in the Greek Islands, &c.—
Mr. Bloomfield.

WEST INDIES.

Demarara . . . . . John Wray,
Tobago . . . . . Richard Elliot,
Trinidad . . . . . Thomas Adam.

NORTH AMERICA.

Prince Edward Island . . . . . Edward Pigeon.
Elizabeth Town, Canada . . . . Mr. Smart,
Matilda Town, Ditto . . . . . Mr. Cox.

AT NEW SOUTH WALES.

*Waiting for an opportunity to return to Otaheite.**

John Davies	William Henry	Charles Wilson
John Eyre	William Scott	Henry Bicknell.
John Elder	Samuel Tessier	

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* Advice is just received that some of them have returned to that island.

Extract of a letter from *Pomarre*, king of Otaheite, to the Rev. Mr. Henry, one of the missionaries who had resided on the Island for several years, but who was now at New South Wales.

Eimeo, Thursday, 8th of Nov. 1811.

"My good friend,

HEALTH and prosperity to you and your family also! I am still grieving for you all; for Tare, Tereetahe, Jo,* and Mrs. Henry.

This is my speech to you, come here again to Taheite or Eimeo. I am concerned for the Missionaries, there are not many remaining at Taheite; Mr. Hayward and Mr. Nott are the only remaining ones.

Taheite is in peace; it is not a very good peace; perhaps it will not be good until there is war again: however there is peace, and we remain in quietness."

[Here follows a particular account of the state of the nation, uninteresting to us.]

"My good friend, say to Mr. Pucell,† Pomarre desires you to send him some of your writing to Taheite, that he may see the kind of hand you write.

Where are Mrs. and Mr. Eyre? are they settled? I am grieving for them. Where are the other Missionaries? where is their dwelling place? I shall not give over my sorrowing for them. We don't regard our dwelling place here since the Missionaries are not: they are wanted to make us happy. We are now lonesome, Onotte and Mr. Hayward also.

My good friend, agree to my request to you, and then I shall be happy: come you here, my dear friend! come you here to Taheite. When you come, procure a little wine‡ for us. If you come I shall be happy. Write to me that I may know your sentiments, my dear friend! Send by the first vessel if you remain long at Botany Bay. Don't you be neglectful, as I am grieving for you, my dear friend! Don't you closely inspect this badly written letter.

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* The names by which my children were called at Taheite.

† A person who was once at Otaheite, and whom he supposes to be in the colony, who writes a very fine hand.

‡ He has frequently experienced the good effects of wine as a medicine, in cases of illness.

Health and happiness to you and Mrs. Henry ; may you live and prosper ! Tare, Tereetahe, and little Jo also. May we all be saved by Jehovah the true God of this world.

Our confidence !

POMARRE.

The Direction was exactly as follows, written in English.

To

Mr. William Henry, Missionary,

Parramatta,

P. R. New South Wales.

RELIGIOUS MISCELLANY.

The Rev. Dr. Ryland, in a letter to his correspondent in Philadelphia, dated July 21, says, " Dear brother Fuller is in a precarious state of health of late, his lungs are very susceptible of injury, either from an east wind, or from a damp atmosphere. O that God may not remove him from us." He further adds, " We have a nephew of Doctor Carey's at our house, (he probably means the Bristol Academy over which he presides,) a very extraordinary young man."

Mr. Williams, the publisher of the Evangelical Magazine, thus writes to the same : " Some opposition has indeed been made to the liberties of Dissenters in this country, but all parties seem convinced, that it is too late to crush them ; and that though individuals and small parties who hate the gospel, may wish to persecute, the nation at large will not suffer it. The system of general education prevails, and Bible Societies are even become fashionable, insomuch that they are praised and supported by many, who themselves have no love for the Bible, or for religion."

In a letter from Kentucky to the same, dated September last, the writer observes, that " during the last year, the Green River Association in that State, had about 1000 added by baptism to their churches, and that the good work of the Lord was then progressing."

By late information, which we have from an undoubted source, it is stated, that in Essex, King William, and other adjacent counties in the state of Virginia, the revivals which have heretofore been mentioned, in this work, [see p. 207.] were progressing. It is stated, that 3000 or more have been baptized on a profession of faith, within 18 months or two years past. Numbers of them are heads of families, and of the most respectable citizens.

Among the baptized there are several lawyers, one of whom is now a preacher." It is added, that "several of the *brick* Episcopal churches are converted into Baptist meeting houses." "The Rev. R. B. Semple has baptized two or three *lawyers*, among whom is one by the name of Webb, who stands in reputation and influence at the head of the Bar."

In addition to the above, we have received information of a good work in Halifax, and some adjacent towns in the county of Plymouth, among our brethren of the congregational communion. Also of the same good work in Shrewsbury, Boylston, and Worcester, in the county of Worcester. In the last mentioned place, a goodly number have been hopefully converted and baptized, principally under the ministry of brother William Bentley. It is expected that a church of baptized believers will be constituted in this place in the course of the present month, (Dec.) of which it is understood brother Bentley is to take the pastoral care. May the Lord bless and extend his own work far and wide.

THE IMPORTANCE OF OCCUPYING THE STATION ALLOTTED US.

Extract of a letter from a very respectable minister in Philadelphia to his correspondent in Boston.

Dear Friend,

THE supreme Head of the church knows best where we can glorify his name. There is "a niche," as Cowper expresses it, which each is designed to fill. Our predominant desire should be directed to the point, not *where* that station may be determined; but *how* best we may fill it to the glory of God, and the salvation of men.

For myself I see so much sin in my nature, and imperfection in my best services, that I often wonder the Lord does not put me down, and call up some servant of his, more devoted to his glory, to take my station in his vineyard. And yet I know I love his gracious name. I know that blessed cross, which I preach to others, is all my salvation and desire. I have, in moments, apparently dying ones, felt it such. And I think I still feel as did the pious Pearce, resolved to caution others against the way to hell, though I should never myself pass the gates of heaven. The thought affords me comfort, that the tongue of the preacher is a pen in the hand of a ready writer. The pen is of no value in itself, but when that sacred hand assumes it by which the records of the Book of life have been written. How mean soever the pen may

seem, the characters will become indelible, immortal. John was the voice of one crying, and he was ALL VOICE, his sermons, his dress, his food, his dwelling, all had a voice ; but he was, as is every minister of God, *Vox et preterea nihil.* It is the Lord in the voice that can make our poor services effectual. The Lord give you, my beloved brother, success ten thousand fold.

Adieu, your affectionate Brother,

W——S——

.....

LUTHER'S INTERVIEW WITH VERGERIUS, THE LEGATE OF POPE PIUS III.

PIUS. III affected much more moderation toward the protestant party than was manifested by his predecessor, Clement VII. It is generally known, however, that Luther and his party considered the pope's moderation and his avowed desire for a general council as a mere farce, and treated it with the ridicule it deserved. Luther wrote a book on the occasion, and caused a picture to be drawn, in which the pope was represented seated on a throne with his cardinals round him with foxes' tails on, and evacuating *sursum deorsumque.* This picture was placed in the front of the book, and designed to expose the craft and artifice with which those subtle politicians affected to cleanse themselves from their errors and superstitions, which was one main object they professed to have in view in calling a general council.

The humour of the reformer was equally conspicuous in the interview he had with the Pope's legate on the occasion. The pope had fixed on Vergerius, who had been the legate of his predecessor in Germany, as a suitable person to prevail on the heads of the different states of the German empire, to promote a general council to be held at Mantua. Vergerius travelled in great style, and among other places visited Wittemburgh, the residence of the elector of Saxony, Luther's patron He made his entrance to the castle with a numerous cavalcade, and Luther was commanded to wait on him on the following Sunday. When the day arrived, Luther sent for a barber in order to shave him, and make him as smart as possible on the occasion. The barber on his entrance, expressed his surprise that the Doctor should send for him so much earlier than usual ; to whom Luther replied, I have received a message from the legate of the holy father the pope, and I wish to make myself as smart as possible, that I may surprise the Legate with my appearance. Ah ! he will be ready to exclaim, " What, is Luther still so young, and has he done so much mischief already ! and likely to live long enough to do much more !" After Luther had put on his best suit, he called for

the golden jewel, and suspended it from his neck. The domestic observing that the appearance would vex the legate, he replied, I dress thus on purpose; they have sufficiently vexed us, and we must pay foxes and serpents in kind. On leaving his house, his servant said, "Go, Dr in the peace of God; may God bless you to his conversion." Luther replied, "I do not expect to do that, but I'll do what I can, I will at least read a good chapter to him before I leave him." On the way to the castle, as Pomeranus and he were riding in a carriage, he facetiously exclaimed, "See in what style the German pope and cardinal Pomeranus travel." On his arrival being announced, he was immediately introduced to the legate, who received him politely, and Luther conducted himself respectfully in return; however, without addressing him in that fulsome language with which legates had been used to be received. They soon entered into conversation on the subject of the council, and Luther addressed him to this effect. "You are not sincere in your desires for a council I am fully convinced it is a mere farce. And even if one were to be called, you would discuss nothing but cowls and bald pates, meats and drinks, and such like fooleries, which we are already convinced are useless and unprofitable. You know that nothing is farther from your intention than the discussion of a single point of faith and other important affairs; for a discussion of that kind would not issue in any advantage to your party. As for me and my friends, we are by the Holy Ghost fully convinced of those things, and have no desire for a council, but for the sake of these poor people who are oppressed by your tyranny. As to yourselves, you know not what you believe However, if you wish a council for a discussion of these matters, I will come, by the help of God, though I knew your intention was to burn me alive." The legate asked him, in what city he should like to have the council held? "Where you please," he replied, "at Mantua, Padua, Florence, or where you choose" "Should you like it at Benonia?" said the legate. Luther inquired in whose dominion that city was. On being told that it belonged to the Pope, "Almighty God!" he exclaimed, "has the pope seized on that city too! Yes, I'll attend there." On the legate's observing that the pope would not object to come to Wittemburgh to him; "Well," says Luther, "if he will pay me a visit, I shall be glad to see him." "But," says the legate, "how would you receive his holiness, with an army, or without one?" Luther replied, "Just as he pleases, we will prepare for his reception either way." The conference drew to a close, and the legate mounting his horse, being about to leave the city, charged Luther *to come well prepared to the council.* The reformer pointing to his neck, facetiously replied, "*How can it be otherwise, as long as I bring this neck with me?*"——Upon this they parted.

[*Eng. Bap. Mag.*

THOUGHTS ON CHURCH DISCIPLINE.

ADDRESSED TO THE MEMBERS OF BAPTIST CHURCHES.

Dear Brethren, *For the Bap. Mag.*

WHILE the press is daily teeming with religious publications, it is matter of serious regret that so little has been published on the discipline which ought to be maintained in a gospel church. This is, undoubtedly, a subject of high importance, and cannot be neglected without endangering the peace and prosperity of our Redeemer's kingdom. To this sentiment, I imagine, you will all readily subscribe. But some of you may suppose that the Bible (which you all have in your hands) is so explicit on the article of discipline, as to render an attempt to illustrate it quite unnecessary. That the Bible is a perfect rule of faith and practice, I feel no inclination to dispute. While, however, I admit this as a most precious and consolatory truth, I can by no means admit the conclusions which some are ready to draw from it. It is often necessary for the servant of Christ to call the attention of his brethren to subjects with which they are already well acquainted. Nor can it be denied that some truths, exhibited in the Bible with great plainness, are often but partially understood, or not understood at all, through the negligence and inattention of those who read it. In both these views, a few brief hints on *gospel discipline* appear to the writer to be much needed at the present time.

You will readily perceive, brethren, that in order to prepare the way for discipline, and to facilitate the performance of it, great care and caution should be observed in the admission of candidates. We often meet with those who seem very desirous of belonging to a church, though quite destitute of the spirit and power of true religion. If persons of this description are suffered to unite with us, they may be expected to do us essential injury in various ways. Being "dead in trespasses and sins," they cannot run the christian race, and must, of course, be felt as a dead weight to the church in all her spiritual movements. And having never felt the influence of "the Sun of Righteousness," on their souls, they cannot be carried in the church's bosom without producing a sad decay of her spiritual warmth and fervour. Besides, as they are graceless persons, they cannot be expected to exercise that humility, condescension, and forbearance, on which the peace and comfort of a church so much depend. And being still the mortal enemies of evangelic truth, they will but act agreeably to the native bias of their hearts, if they embrace and propagate the most pernicious errors. Nor will it be at all strange, if they, whose "inward part is very wickedness," eventually fall into such immoral courses as render them a scandal to

the christian name, and cover the church with disgrace and mourning !—Such events, brethren, you know have sometimes happened ; and, I need not tell you they are very disastrous to the church of Christ. While they dishonour his precious cause, afflict his people, and harden the ungodly world against him, they are evidently productive of two very serious evils in regard to discipline ; *they multiply its objects, and*, at the same time, *disqualify the church for the proper discharge of it*. Nor do I see how discipline can be maintained with the necessary punctuality and energy, unless we guard against the intrusion of graceless men, by a careful attention to the qualifications of those who solicit our fellowship. Permit me then to exhort you, brethren, to proceed in this matter with great circumspection. When persons request admission, labour to ascertain *what they are ;* and while you treat them with tenderness and candour, examine them as closely and thoroughly as possible. *Inquire respecting their morals, their christian experience, and their views of gospel doctrine.* And unless you obtain a good degree of satisfaction, deny them admittance.

By lessening the number of cases requiring discipline, and preserving the church in a proper state for the exercise of it, the adoption of the foregoing rule, cannot fail, with the blessing of God, to render the burden of this important duty comparatively light ! However, brethren, you must not flatter yourselves with the expectation that any prudence or caution of yours, will abolish the duty, or render it unnecessary. Do all you can, some false brethren will unawares creep in among you, and give you trouble Nor is it from these alone that trouble is to be expected. Real Christians are very imperfect. There is darkness as well as light in their understandings ; nor are their hearts free from wrong affections. Ambition, and pride, and sloth, and worldly attachments, though disallowed, and in some good measure subdued, are not eradicated. And as the fountain is but partially cleansed, it cannot be expected that the waters, which issue from it, will be entirely pure. No ; the choicest christians do those things which offend the Lord, and which the members of his church are bound to notice and reprove. And it is one of the richest privileges we can enjoy on this side heaven, to be joined in covenant with faithful brethren who watch over us in the fear of God, and with a tender concern for our spiritual welfare. Nor do I conceive it possible for any church, however eminent in gifts and graces, to continue long in a prosperous state, unless this holy vigilance be strictly maintained, and faithful admonitions be administered to such as deviate from the path of wisdom.

In attending to discipline, we should be careful to *discriminate between public and private offences.* Public offences ought to be noticed in a public way. The propriety of this is evident from

the very nature of things; and it is expressly sanctioned by the injunction and practice of the apostle Paul. In his first epistle to Timothy, he says, "Them that sin, (that is, publicly,) rebuke, before all, that others also may fear."* And in his epistle to the Galatians, he recites an instance in which he had acted agreeably to this rule. "But when Peter was come to Antioch, I withstood him to the face because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the Gospel, *I said unto Peter before them all*, if thou being a Jew livest after the manner of Gentiles and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"†

But a large proportion of the offences, committed by church members, are of a private nature; and such offences require a different treatment. This we may fairly infer from the nature of that "charity" which "covers the multitude of sins;" as well as from that comprehensive rule laid down by our Lord, in which we are commanded to *do unto men as we would they should do unto us*. But to prevent all mistake on a point of so much importance, our Lord has condescended to give us *an express rule* in relation to private offences. "Moreover, if thy brother trespass against thee, go and tell him his fault *between thee and him alone*. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee *one or two more*, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."‡

A leading principle of the rule here laid down is evidently this, *that private offences ought to be kept as private as they may be, consistently with faithfulness to the offender, and a due regard to the honour and purity of the church of Christ*. In the case supposed, the offence is known only to the offended brother; at least, he has no evidence that it is known to any one else. And in conformity to the principle just mentioned, he is commanded to deal with the offender in the most private manner: "Go," says our Lord, "and tell him his fault *between thee and him alone*"—disclose the offence to no one, not even to the wife of your bosom, till you have tried the effect of a private interview. If, in this first step, success attend your efforts, forgive your offending brother, and never mention the offence to him or any one else as long as you live. But should he continue impenitent, you are required to disclose the affair to "*one or two*" of your brethren,

* 1 Tim. v. 20. † Gal. ii. 11—14. ‡ Matt. xviii. 15—17.

and request their assistance in dealing with him. Here again, the principle above mentioned may be clearly seen. The offence must be disclosed. You find yourself unequal to the task of dealing with the offender. You have told him the truth; you have testified to him concerning the evil of his ways, and the importance of immediate repentance and reformation. Your testimony has been disregarded. You must try to give it greater weight and authority by calling in one or more of the brethren to your aid. But how many are you allowed to call? As many as you please? By no means. You are restricted to "*one or two*," the least competent numbers. If you take more with you when you visit the offender, or if you disclose the offence to any other person, either within or without the church, you are guilty of violating this divine rule.—Finally, if neither the first nor second step in this disciplinary process, has proved successful; if the joint testimony of two or more brethren has not prevailed on the offender, to confess his fault; another step must be taken, a further disclosure of the offence must be made. But still the brethren, acquainted with it, must keep it within as narrow a compass as they consistently can. They must not tell it to the world. This would unnecessarily expose the offender, and the cause of Christ too, to public dishonour But while they all conceal the offence from the world, the offended brother must "tell it to the church." Nor is he allowed to treat the offender as "a heathen man and a publican," till the church has used her endeavours to reclaim him, and used them in vain.

From the brief view we have taken of this interesting passage, we may discover the evil of a certain practice which greatly abounds in many churches; I mean *the irregular disclosure of private offences.* You are, for instance, aggrieved with something which one of your brethren has said or done. You feel a degree of hardness toward him. You treat him coolly. He wonders what has happened. He is not conscious of having done any thing which ought to offend you. He tries to recollect his past conduct. He passes whole nights, perhaps, in sleepless anxiety. At length, the important secret is opened. Some one of the brethren, or perhaps some ungodly person, tells him the tale. He traces it, and finds it passed through twenty hands before it reached him. However, he is glad it has somehow reached him at last. He feels his mind delivered from a load of painful anxiety. But he is greatly and justly offended at your unkindness in neglecting to reprove him in a gospel way; and especially, at the disregard you have shown to his feelings and his good name. He finds that the story, small at first, has, in passing, grown to a prodigious size; and that it has made the most unfavourable impressions on all around him. Numbers of the brethren, with whom he lately took sweet counsel, have become shy and cool; while profane sinners, with sneering look and taunting voice, betray their infernal joy, and harrow up his soul!———Brethren,

would you destroy this root of bitterness, this bane of christian fellowship from among you? Then *let each individual try, in the strength of God, to reform himself.* This will prove the shortest, easiest, and, if faithfully applied, the surest remedy. But if some neglect it, let them be accounted offenders and dealt with accordingly. It is high time that something were done to banish a practice at once so disorderly and pernicious.

It may here be asked, What ought to be done when the same offence has been committed against several members of a church? Must each of the offended brethren converse with the offender separately? or may they all converse with him together? I answer, that in my opinion, the latter course may be adopted without violating the spirit of the foregoing rule. The principle which pervades the rule, as already observed, is, "that private offences ought to be kept as private as they may be, consistently with faithfulness to the offender, and a due regard to the honour and purity of the church of Christ." On this principle it is required, that, in case the offence is known only to an individual, such individual first labour with the offender in the most private way. But provided the offence is known to several brethren, it will not be made more public than it is, should they all visit the offender together, and bear their united testimony against the offence.

In giving you my thoughts, brethren, respecting discipline, I must not omit to urge *the importance of an early and seasonable attention to every case.* Precipitation, it is true, ought ever to be avoided; but promptitude is highly necessary. A disease in the natural body, if properly managed in its *first stages*, may readily yield to the power of medicine. But if the disease be neglected till it has acquired a certain degree of maturity, it becomes alarming, and threatens a speedy dissolution of the frame. A fire newly kindled, may, in ordinary cases, be easily extinguished. A small quantity of water, suitably applied, will then be sufficient. But if the fire be let alone for a time, it increases to a conflagration, and carries all before it, involving palaces, and temples, and cities, in undistinguished ruin. So in a church of Christ; difficulties at first extremely small, and on that account neglected and despised, become, in process of time, both serious and alarming, and terminate in the exclusion of members; perhaps in the dissolution of the church. "Behold," says an apostle, "how great a matter a little fire kindleth!"

But there is nothing in discipline more important than *the exercise of a right spirit.* Indeed, without this, discipline may as well be let alone. If reproof, however just and seasonable, be administered in a harsh, censorious, vindictive manner, it will do no good. It will tend rather to harden the offender in his sin, than prevail on him to confess and forsake it. The unbecoming spirit you betray in reproving your brother, will rouse his resentment against you: and in animadverting on the fault *you* have committ-

ed, he will scarcely perceive his *own*. And it will be nothing strange, should he retaliate upon you, by employing the same weapons in his own defence, which you have so imprudently and sinfully employed in assailing him.—To guard against such evil is a matter of great importance. Whenever you have occasion to reprove a brother, see that envy, malice, pride, and all such unhallowed passions be far away Act as in the presence of God, and with a view to the solemn account you must shortly render at his tribunal. Do not proceed against your brother in a way of discipline one single step farther than duty and conscience oblige you. Be tender of his feelings ; be tender of his character ; nor ever cease in all your dealing with him, to aim at his present and his eternal welfare. And should your efforts have the desired effect, and the offender seem broken down under a sense of his sin, do not rest satisfied with a cold declaration that you forgive him ; but imitate the august example of Him who, though he is " the High and Lofty One," and " inhabiteth eternity," yet graciously condescends, not only to pardon the offences, but also " to *revive the heart* of the contrite" sinner.

Yours in the Gospel,

CRISPUS.

Evangelical Tract Society.

For the Baptist Miss. Magazine.

MR EDITOR,

I CANNOT cxpress the joy I have felt, in witnessing the formation and establishment of the " EVANGELICAL TRACT SOCIETY," an account of which recently appeared in your Magazine. Certainly, an institution so laudable, and adapted to do such extensive good, needs only to be known, to secure the patronage of all who are lovers of the truth.

At what a small expense may the most important truths of the Bible be diffused through our land ! The indigent cottage may be supplied with religious information, with which it otherwise would never have been blessed ; and others, whose habits and principles would never have induced them to purchase a serious book, when it is tendered to them gratis, may read to the saving of the soul.

I feel a firm persuasion, that God will accompany the tracts which are distributed. Though silent, their messages shall be heard, and gain access to the heart and conscience.

We have reason to believe that by them the vicious shall be reclaimed,—the pharisee humbled—the penitent comforted—and

the believer edified. Ought not considerations like these, to awaken our exertions? Oh! let those who bear the christian name, think on the privileges they enjoy! To such, I would say, your means of information are great indeed; "*You have line upon line, and precept upon precept.*" And, what is more than all, God has disposed your hearts to profit by these means. Pity those then, my dear brethren, who can seldom hear the gospel preached—who have been brought up in almost heathen ignorance—whose poverty forbids, or whose disposition prevents their inquiries after spiritual knowledge.

Ministers of Christ! permit me respectfully to suggest the good you may do to your fellowmen, by exerting your influence among the people of your charge, in favour of this society. How easy would it be for some of the members of almost every church, to contribute a small annual sum to aid the design of this institution. And what blessedness might result from this liberality!—individual happiness, domestic comfort, social order, endless joy. These effects which I anticipate are not airy dreams, but blessed realities, which have been experienced by many, into whose hands Evangelical Tracts have come. Surely no one will call in question the above remarks, when he shall have read the following anecdote, exhibiting the utility of religious tracts, which I select from the London Evangelical Magazine.

"A RESPECTABLE merchant of the neighbourhood of P——, returned from a tour on the continent, plunged into the most dreadful sins, devoted to the principles of Voltaire, and anxious for the spread of infidelity. During the last seventeen years, his sins and his sentiments have so dreadfully prevailed, as to writhe his soul with uncommon anguish, and make him wish himself any thing but a man dying and accountable. He never attended any place of worship. A TRACT, brought to the house by his children, lay upon the table one Sabbath morning. Distracted with horrid thoughts, he snatched it up, to drive them away. It was the 'Life of Colonel Gardiner.' At first he read with indifference. His curiosity was soon excited. His attention was fixed as he proceeded; and at length his whole soul was engaged by the narration of the Colonel's life before conversion. It suited his case; it spoke his feelings. Absorbed in attention, and trembling with agitation, he came to the Colonel's conversion. He could read no more;—his heart was full. Bursting with similar impressions, he stole up stairs, locked his door, and, for the first time for eighteen years, he fell on his bended knees, and cried for mercy! Constrained to attend divine service that evening, the Lord deepened the work, and has since enabled him to live to his glory, and become as active for the interest of Jesus as he once was in the service of hell."

MELANCHOLY INTELLIGENCE.

The friends of the missionary cause will read with sincere regret, the following intelligence which we have copied from the "London Commercial Chronicle," of the 17th of Sept. last.

"A letter from *Serampore*, dated March 12th, received in London September 9th, gives an account of a fire, which broke out in the printing office, at the mission house on Wednesday evening, March 11th, and destroyed 2000 reams of English paper, (worth there £.5000 sterling) *and founts of types in* FOURTEEN LANGUAGES besides English The loss cannot be less than £ 12,000, and all the literary labours of the missionaries are interrupted at once." [*Boston Gazette*, *Dec.* 7, 1812.

This afflicting intelligence cannot fail to excite the most lively sympathy in the breasts of all lovers of genuine christianity ; and we doubt not but liberal measures will be devised to reimburse, as far as possible, the immense loss sustained.

The mystery of Providence is great ; but what we know not now, we shall know hereafter Various dark events are undoubtedly designed for the trial of christian faith and patience ; and it is a pleasing reflection that the Lord is able to cause the greatest trials of his people, to issue in the greater diffusion of truth. He may cause the present distressing event to attract the attention of the opulent, and dispose them to favour the undertaking, so as to offer of their abundance to the treasury of the Lord.

Letters have been received from Robert Ralston, Esq. of Philadelphia, by several gentlemen in this vicinity, urging the importance of immediately attempting, by subscription, or otherwise, to raise a fund for this object. We confidently hope, that such aid will be furnished, that the good work may be resumed by our brethren in India, without embarrassment for want of pecuniary aid. Men of all religious sentiments will feel an equal interest in having the sacred scriptures translated and diffused among the heathen nations. We think it unnecessary to use arguments to enforce a duty, which must be obvious to every reflecting mind, and congenial with the feelings of every benevolent heart.

We are gratified in stating, that the British and Foreign Bible Society have voted 3,000£. to procure paper to replace the quantity lately burnt ; and we doubt not but it will stimulate other societies to *go and do likewise*.

HOWARDIAN BENEVOLENT SOCIETY.

A NUMBER of young men in Boston have recently united in an association, under the name of the *Howardian Benevolent Society*. Their object is, to visit the sick and suffering poor ; to mitigate their afflictions by affording temporal relief ; and while the heart is softened by kindness, to pour in the oil and wine of

spiritual consolation, and point their hopes for pardon and happiness in a future world, to him who died on Mount Calvary. From the report made at the last meeting of the Society, we learn that Providence has smiled on the attempt, and that they have enjoyed the high satisfaction of wiping the tear of sorrow from the fatherless and the widow. We cordially wish them the Divine benediction, and that in their visits they may be animated by HIS presence, " who went about doing good."

EXECUTION FOR PIRACY.

Thursday noon, Dec. 10, Samuel Tulley, late mate of the schooner George Washington, and John Dalton, alias Heathcoat, a seaman, who were sentenced at a late Circuit Court, to suffer death for a piracy committed on board the above named vessel, in Jan. last, were taken from the State Prison of Charlestown, and conducted to South Boston, attended by Marshall *Prince* and other public officers. The criminals were conducted in the State Prison carriage, and their coffins projected from the sides. The Rev Mr. Collier, chaplain to the prison, accompanied them. On passing the centre of the town, the bell of the Old South was tolled. At the place of execution, the Marshall read aloud his warrant for execution, and Tully presented a paper, which was read, in which he acknowledged the justice of his sentence, and expressed gratitude for the kindness of the Marshall, Warden and Chaplain of the Prison, and benevolent friends who had visited him. The criminals kneeled, while the Rev. Mr. Collier addressed the throne of grace in fervent prayers in their behalf. Tully then mounted the drawer, made a short prayer, and gave the signal agreed on, when he was instantly launched into eternity.

During this time every preparation was made for the execution of *Dalton*, until *Tully* was swung off, when the Marshal seized the opportunity, and addressed the immense crowd of spectators, estimated at 10.000, as follows :—

Friends and Fellow Citizens,

When the American people formed their national compact, and defined the duties of their Chief Magistrate, they wisely, among other things, ordained that he should cause the laws to be executed in judgment and in mercy. In the exercise of this prerogative, while he sees fit to leave that unfortunate character [*pointing to the body of Tully*] to his fate, who is now before you suspended between the heavens and the earth, he hesitates as to this man (*Dalton*) who now stands trembling on the very brink of eternity, and therefore respites for a limited time the execution of the sentence awarded against him, as will appear by his commission under the great seal of the United States.—[*The Marshall then read the warrant of respite, by which the execution of Dalton is deferred until the 10th day of January next ; then turning to him continued.*] Dalton, while I make known to you the pleasure of the Chief Magistrate, and in him of the whole People of the United States, let me beseech, earnestly beseech you, to bow yourself before Almighty God, and implore of him to give you grace to employ the additional space given you by this act of clemency in such manner as in the event of your failing to obtain a full pardon, you may be better, in the temper and disposition of your heart, to meet the fate which has overtaken your late associate in guilt here suspended before you, with serenity and resignation ; and through the merits of your Redeemer, obtain for you the forgiveness of your sins, and an inheritance incorruptible and undefiled, as lasting as the moments of eternity, and as boundless as the eternal mind.

The halter was then taken from Dalton's neck, and a hat substituted for the white cap, and he was remanded to the *State Prison*, in the carriage in which he was conducted to the scaffold, with the corpse of Tully.

For the Magazine.

MISCELLANEOUS.

WE learn with pleasure that the Committee of the American Board for Foreign Missions, have recently transmitted 1,000 dollars to Calcutta, to be expended in publishing and distributing the scriptures in the languages of Asia. They have appointed the Hon John H. Harrington, Esq. Rev. David Brown, and Rev. William Carey, to superintend the expenditure of the money ,consulting the American Missionaries, as far as practicable.

It is with much pain that we have noticed the recent sales of Bibles and Testaments, taken by some of our privateers. They were forwarded by the Bible Society in England, to be gratuitously circulated in the British American Possessions. It is hoped the public will express such disapprobation, as to prevent a repetition of the evil. Let not even a state of warfare divert these streams of christian benevolence from their destination. The poor are perishing for lack of vision. Who would deprive them of the word of life ? We cherish the belief that the active benevolence of our countrymen will present an increased number for the original object.

REMARKABLE PROVIDENCE.

On the 24th of last month, the brig Rattlesnake was upset by a hurricane in the Delaware, and 16 persons were drowned. But it is with peculiar interest we record the following extraordinary interposition of Divine Providence, by which sixteen persons were rescued from a watery grave. At early daylight, the boatswain, who had escaped, returned to the brig to see if he could recover his trunk. While standing on a part of the bow out of water, he heard the cries for help of the people in the forecastle, who were unable to get to the hatchway, as the ship lay on her starboard side. The boatswain hailed a small sloop, who sent her boat with people, and an axe. They instantly cut a hole for the seamen to get out. They were all, 16 in number, and a small boy taken out alive The men had been 3 hours up to the chin in water, some being obliged to hold back their heads to keep the water from running into their mouths. They were almost exhausted for want of air.

Not the least interesting circumstance in this striking event, is, that the seamen, faint and expiring as they were, had borne up the head of the little boy above the water, determined, that so long as they lived, he should not perish. [*Phil. Paper.*

OPENING OF DR. STAUGHTON'S NEW BAPTIST MEETING HOUSE, PHILADELPHIA.*

For the Bap. Miss. Magazine.

"O may the gospel's joyful sound,
Enforc'd by mighty grace,
Awaken many sinners round,
To come and fill this place."

ON Lord's day, the 16th of August last, the large, convenient, and handsomely finished MEETING HOUSE, appertaining to the Baptist Church in Philadelphia, under the pastoral care of the Rev. Dr. William Staughton, was opened for public and religious worship. This building is situated in Sansom street, Philadelphia, between Chesnut and Walnut, and Eighth and Ninth streets. While erecting, it attracted the attention of citizens and strangers, being of a circular form, 90 feet in the clear, and consisting of well proportioned galleries, a vestry room, baptistery, an excellent sky-light, and 300 pews, with admirable conveniences for ingress and egress, as they respect both the upper and lower parts of the building, &c.

The devotional exercises on the day of opening, were as follows: In the forenoon an appropriate prayer by Dr. Staughton, succeeded by a sermon also by him, as pastor of the Church and Congregation, from Psalm c. 4 "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." Brother Stratton concluded with prayer. In the afternoon brother James commenced with prayer, which was followed by a discourse from our brother, Rev. Mr. Billings; text, 2 Chron. vi. 41. "Now therefore arise, O Lord God, into thy resting place, thou and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness." Concluding prayer, by our brother Rev. Mr. Patterson. In the evening, brother Ries, Missionary for New Orleans, introduced the services by prayer; the sermon was by brother Staughton from Exodus chap xx. ver. 24. "An altar of earth thou shalt make unto me, &c." The pious solemnities of the day were closed by singing, &c.† In the forenoon particularly, it is supposed there were present not less than

* A more particular account of this building, is anticipated, and will meet with a ready insertion in this Magazine. *Editor.*

† Owing to previous engagements of an imperious nature, we have to mention the absence of our brethren, Rogers, Allison, &c. whose ministerial labours on the occasion were solicited, and would have been cheerfully rendered, had they have remained in the city.

three thousand persons. Through the day were collected towards defraying the expenses of the building, nearly 400 dols. a sum, considering the unpropitious aspect of the times, by no means inconsiderable. One point, and that not an unimportant one, has been ascertained, that the house, notwithstanding its largeness and peculiar structure, has no unpleasant echo; in every part the speaker is heard distinctly. That the blesssing of the supreme Head of the church may be profusely showered down upon this newly broken soil, we trust will be the fervent prayers of all who love our Lord Jesus Christ in sincerity.

"Here let the great Redeemer reign
With all the graces of his train;
While power divine his word attends
To conquer foes, and cheer his friends."

ORDINATIONS, &c.

ON Lord's day afternoon, August 31, 1812, Mr. Richard Proudfoot, a licensed preacher of the 2d Baptist church in Philadelphia, was by ordination more fully invested with the ministerial office. Brother Staughton preached from Romans i. 16. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." After proposing the usual questions to the candidate, hands were imposed, and brother Allison prayed. Brother White then gave the charge, exhorting the ordained brother, to diligence, self-denial, humility, zeal, patience, godliness and charity. The services were pleasant and solemn.

On Thursday, the 8th of October, 1812, the new Baptist meeting house at Brunswick, New Jersey, was opened for the worship of the Lord; brother Mc Laughlin solemnly dedicated the building to God, and his glory, by an appropriate and fervent prayer. Brother Staughton preached from Exodus xx. 24. "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep and thy oxen In all places where I record my name, I will come unto thee, and I will bless thee." If the glory of the Lord filled not visibly the house as on the dedication of the tabernacle and temple, the presence of his grace, it is believed, was recognized in a large assembly. This new edifice is beautifully situated on an eminence near the College. Its dimensions are 40feet, by 50. Brother Mc Laughlin has accepted the pastorship of the neighbouring church of Piscataway, of which the brethren assembling in Brunswick are a branch. His heart appears greatly drawn out in the work of the Lord, and it is hoped a time of refreshing is at hand.

ANECDOTES.

CHARLES the 12th's first exploit was the siege of Copenhagen. He had never till then heard the report of muskets loaden with ball; which were now firing on him from the fortifications. Asking a gentleman who stood near him "what whistling it was he heard?" was answered, "it was the noise of the muskets, which they are firing upon your Majesty!" "Right," replied the king, "from henceforward it shall be my music." *Biogr. Dict. Vol.* 12.

When a christian or a minister renders himself conspicuous in the defence of gospel truths, noise and malice, slander and opposition are the music he is to expect from the world, from that day forward.

Gospel ministers should not be too hasty and eager to wipe off every aspersion that is cast on them falsely for Christ's sake. Dirt on the character, (if unjustly thrown,) like dirt on the cloathes, should be let alone for a while, until it dries: and then it will rub off easily enough.

For the Magazine.

HYMN.

WILT THOU CONDEMN HIM THAT IS MOST JUST?.....JOB.

1 SHALL man condemn the Lord most just,
Man! whose original is dust?
Whose infant thought so little knows,
Whose strength an atom overthrows?

2 Shall man the Lord most just condemn?
Pure is his law, his throne is flame!
In Sodom's lake, in Noah's flood,
In Salem's ashes trace the God.

3 Shall impious man condemn the Lord,
Nor dread the lightning of his sword?
Hell's glooms, and Calvary's awful hill
His vengeance and his truth reveal.

4 Shall man condemn? vile thought away!
Wait, O my soul, his judgment day;
Fly from thy sins, thy virtues fly,
And on a Saviour's death rely.

5 Blest gospel! in whose vast design,
Justice and grace harmonious shine!
Thy power I love—thy paths pursue,
Mercy adore, and justice too. S.

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